

# The Republican.

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## Anti-Christ!!!



ANTI-CHRIST IS COME! With the powers of a God to rid the earth of her corruptions, and to aid the growth of human intelligence and human happiness, he comes! To sweep away the foul idolatries of mankind, he comes! To raise the human character to its high destiny, he comes! To prepare the way for a cessation of all wars and bloodshed, all human misery and wretchedness, all famines and wants, he comes! To lead mankind into the paths of virtue, he comes! To root out vice, and evil, and degradation, he comes! To the abolition of Christianity, that curse of many nations, and of all other religions, he comes!

ANTI-CHRIST IS COME! Rejoice all ye, the inhabitants of the earth, and be joyful, the day of your salvation from evil is at hand! The trumpet of morality and gladness shall be heard, and all nations shall rejoice in equality and fraternization! Begone, ye Kings and Priests, begone! Your exposure is complete: your worth is estimated—fly, begone and hide yourselves!

ANTI-CHRIST IS COME! He will yield protection to all that is virtuous and good: he will destroy all that is vicious and evil! The industrious man shall be no longer robbed of the profit of his industry, nor shall poverty exist where idleness is not found! Rejoice, ye that are now poor and industrious, your complaints have been heard, and shall be respected! Your days of woe and nights of lamentation shall not return! Ye shall neither fast from necessity nor superstitious customs! Industry shall give you health, and plenty shall yield you strength. Intoxication both of mind and of body must be removed from amongst you, or those who still degrade themselves shall become the dung-hills of society.

ANTI-CHRIST IS COME! He will teach you truth! He will expose and explain all existing error! He will root out oppression and tyranny! He will overthrow the Temples

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of Idolatry and raise up Temples to Reason and to Science! His left hand holdeth instruction, and his right hand shall be the index to all human improvement!

ANTI-CHRIST IS COME! He is a material God, but cannot be seen; he is not spiritual, yet he cannot be felt: by the inspiration of the mind alone will he be known! He is the first immortal entity, for with him has immortality originated!

ANTI-CHRIST IS COME! He will emancipate science and purge history of its errors! His coming has long been revealed to mankind, but its purport has not yet been understood; the power of prophecy not having been given to any man! His coming is a physical result of a physical cause; it was decreed to the first of the human species, and no power that is superior to him existed to impede his journeying!

ANTI-CHRIST IS COME! To rid the earth of all religious quarrels, he comes! To heal the wounds which the hag Religion has inflicted, he comes! To drive her from her corrupting influence over the minds of mankind, he comes! To stay all persecution in defence of error, he comes! To succour and defend the oppressed, to put down the oppressor, and to give that vigour to the human mind which shall produce an equality of power, he comes! The Printing Press has been his forerunner, and to give it the fullest power to which it is equal, he comes! Finally, to change the condition of the whole of mankind, he comes!

ANTI-CHRIST.

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### AN ACROSTIC.

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A way with Superstition from the earth,  
 Now will we join in joy and harmless mirth;  
 The Sun of Reason's up with glorious ray  
 In Albion's isle; hail the auspicious day!  
 Cast off all prejudice, and see with joy,  
 How men, when they their richest powers employ,  
 Reject the doctrines of a vengeful God,  
 Imbrued with slaughter and with human blood;  
 Solicits all who would in life succeed,  
 To hear all reasons, and adopt their creed.

ANTI-MENDAX.

Dec. 23, 1822.

TOLDOTH JESU.

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THE following is a faithful and authentic translation of a work that is at least as old as any of the existing Gospels about Jesus. The Translator's Preface introduces sufficient authorities to support its antiquity and authenticity, so that the Editor has nothing more to do than give the translation as he has received it. It is one of the hundred Gospels that was floating among those who are now distinguished as primitive Christians. There is another unpublished in this country called "The Gospel according to St. Barnabas," which was the favourite Gospel of the Arabians: this we are anxious to possess, if any friend can put us in the way of it. Anti-Christ will unfold the whole history of Christianity: but he does not profess to be almighty, or to play any HOCUS POCUS tricks.

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TO THE CLERGY OF THE CHURCH OF ENGLAND.

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GENTLEMEN,

I HAVE translated from the original Hebrew into English the book *Toldoth Jesu*, and I humbly offer it to you, because it is considered of authority by the wise men of my nation, and because, also, I am forced to think, that the Christians esteem it of more importance than they are willing openly to allow; for, whenever it is spoken of by any of them, of whatever country, it is in words so dreadful, "so full of cursings and bitterness," that it is hard to imagine how they can be uttered by creatures of the Most High; however they may have been "given over by him to their own hearts' lusts, and to the abominations of their own uncleanness."

I humbly offer it, Gentlemen, that, through your great leisure and learning, you may kindly shew to us some reasons for believing that the history of Jesus contained in this book is not true, but, on the contrary, that your Gospels are true.

I most respectfully beg that whatever reasons you may kindly give may be *short*, because a large volume will require more time, and will cost more money than we Jews can afford to bestow, who, as God well knows, have a hard shift to live; except a very few, whom he has, notwithstanding, pleased to bless.

I likewise beg that they may be *plain*, and such as common men can understand; for, as we have no national establishments and learned institutions of universities and colleges, even our Priests, who are poorly supported by the offerings of private persons, cannot contend with you in learning; therefore, a book made up of patches of Greek and Latin, and



of pieces of other foreign languages, so far from being of use to teach us, would be but "a snare and a stumbling-block in our path."

When I say that the history of Jesus contained in this book is true. I mean, that it is in general true that he was an impostor, who, by the false appearances of magic, seemed to work miracles, and so deceived many; for I do not mean to say, that it does not contain many absurd fables; indeed, as it chiefly respects the lowest men amongst a wicked multitude, it could not be otherwise.

So, when you say, that your Gospels are true, I do not understand you to say, that every word of them is true; God forbid that I should deal so unfairly by you, for, as they deny one another in many places, it is not possible that all they relate should have happened. No, no; you only mean, that it is in general true that Jesus was the son of God; but you do not ask us to believe that the Devil carried the Creator of heaven and earth in his hands through the air to the top of the roof of the temple, or, that the God of Abraham, of Isaac, and of Jacob, (let him pardon me if I write it!) drove a herd of swine headlong into the sea; or a thousand other tales more ridiculous than the most nonsensical part of this book. I can promise you, Gentlemen, that although I have no share of your learning, I am too honest a man to pretend that you will ever do this.

But should "the Lord harden your hearts," so that instead of kindly giving the short and plain reasons I have humbly asked, you should prosecute the publisher, and make him to be imprisoned according to law, I shall then know that you have no word to answer, and that your mouths are stopped, and that, for this world's goods and for the lusts of the flesh, you blasphemously uphold what you know to be false: then will I say, in the words of my countrywoman, Hannah, of blessed memory,

"My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

"There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

"Talk no more so exceeding proudly; let no arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

"He will keep the feet of his Saints, and the wicked shall be silent in darkness; for by strength shall no man prevail."—1 Sam. chap. ii.

If I had an unjust wish to claim falsely what I have no right to, that is, the fame of having read many books, it would be easy for me to pile up a heap of testimonies of Christian writers, shewing the antiquity and importance of the *Toldoth Jesu*; but, as I have not this wish, I will only name two, or three, for the satisfaction of the curious.

I have been informed by learned men, that Origen, Bishop of Carthage, in the beginning of the 3d century of the Christian era, in the defence of his religion, which he wrote in the Greek tongue against Celsus, although he does not expressly name this book, shews that he was probably acquainted with it, as he speaks of Joseph Pandera, and of some other things contained therein.

The Spaniard, Raymond Martini, a Dominican friar, who in the 13th century composed against us Jews, and against the Moors, a work entitled *Pugio Fidei*, which is much extolled by the Christians, not only in Spain, but all over the world, without naming the *Toldoth Jesu*, gives long extracts from it, or rather an abstract of it, with some slight variations.

An Italian Carthusian monk, Porcheti Salvatico, of Genoa, transcribed the abstract of Martini into his attack upon our religion, printed in the



year 1520; which is boasted of by the Christians in Italy, and is called "The Victory of Porcheti over the impious Hebrews:" as the Inquisition has always taken part with Porcheti, the impious Hebrews have not ventured to dispute the victory with him.

The celebrated reformer, Martin Luther, a man condemned by one half of the Christians to everlasting fire as a heretic, and worshipped by the other half as a saint, has translated into the German language the whole, or some part, of the *Toldoth Jesu*: he speaks of it in the 8th and last volume of his works, page 122, in a manner too common amongst Christians, which, (as it is oddly expressed) I have translated from the German. "The haughty Evil-spirit," says the Reformer, "jests in this book with a threefold mockery. First, he mocks God, the Creator of heaven and earth, with his son, Jesus Christ; as you yourself see, if you believe in Christ, that Christ is the son of God. Secondly, he mocks us, the whole of Christendom, because we believe in such a son of God. Thirdly, he mocks his own Jews, by giving them such a scandalous, foolish, doltish thing about brazen dogs and cabbage-stalks, &c., which would make all the dogs bark to death, if they could understand it, at such raving, ranting, senseless, foaming, mad fools. Is not this a master of mocking, who with one single piece of mockery, can effect three such great mockeries? The fourth mockery is, that herewith he has mocked himself, as we shall one day to our joy see, if it please God."

The *Toldoth Jesu* was first printed in Hebrew in the year 1681, at Altorf.

George Sandys, an English traveller in the East in the year 1610, says, that he heard from some of our nation at Jerusalem a history of Jesus; and as it is, on the whole, like that which I have translated, I will copy it from p. 147, of his travels.

"They say that our Saviour got into the *Sanctum Sanctorum*, and taking from thence the powerful names of God, did sew them in his thigh. By virtue whereof, he went invisible, rid on the sun-beams, raised the dead to life, and effected like wonders. That being often amongst them, they could never lay hands on him, until he voluntarily tendered himself to their fury, not willing to defer his future glory any longer.

"That being dead, they buried him privately in a dung-hill, lest his body should have been found and worshipped by his followers: when a woman of great nobility, seduced by his doctrine, so prevailed with the Roman Governor, that he threatened to put them forthwith to the sword unless they produced the body, which they digging up, found uncorrupted, and retaining that self-same amiable flavour which he had when he lived, only the hair was fallen from his crown, and is imitated, as they say, by the Romish friars."

If any parts of this books are less pleasant to read than could be wished, I pray you, Gentlemen, to blame my little skill in the English tongue, and my desire to render the Hebrew word for word.

If this work be favourably received, I will next offer to your notice a translation of the celebrated *Buckler of Faith*, written by R. Isaac, of blessed memory, and of some other books of arguments, which have never been refuted, and which are justly held in high estimation by us.

## The Gospel according to the JEWS.

### ספר תולדות ישו:

#### THE BOOK OF THE GENERATIONS OF JESUS.

##### CHAPTER I.

1. In the six hundred and seventy-first year of the fourth period of a thousand years, in the days of King Jannæus, who is also called Alexander, there was a great breach, because of the enemies of Israel.

2. For there sprung up a certain profligate worthless fellow, from the lopped down stem of the tribe of Judah, and his name was Joseph Pandera.

3. He was of a lofty stature, strong, and of uncommon beauty, and he had passed the greatest part of his life in adultery and uncleanness, in robbery and in violence.

4. His dwelling was in Bēthlehem Judah, and there lived near him a widow, and she had a daughter, named Mary.

5. She is that Mary, a woman's hair-dresser, of whom mention is sometimes made in the Talmud.

6. When she had grown up, her mother betrothed her to a young man, of great modesty and meekness, who feared God, and was called Jochanan.

7. Now it came to pass when Joseph was passing Mary's door, that he beheld her, and evil desires were kindled in him, so that he was continually passing backwards and forwards.

8. After these things, the mother said to him, Why are you thus wasted away? He answered and said, I am dying for the betrothed Mary.

9. Then the Mother said, Do not torment your soul on that account, see that you enjoy her, and do with her what shall seem good.

10. Joseph Pandera followed her advice, and went often to the door of Mary's house, and found no convenient season.

11. But at last, on the evening of a Sabbath-day, he met with Mary, sitting before the door.

12. Whereupon he went into the house with her; and in a bed-chamber, which was close to the door, they both got upon the bed together: for she thought that he was Jochanan, who was betrothed to her.

13. Then she said to the man, Touch me not, I am unclean, but he did not mind her, and when he had had his will with her, he quitted the house.

14. About the middle of the night his evil desires were again kindled in him.

15. He arose therefore from sleep, and went to Mary's house, and he went into the bed-chamber to do again what he had done before.

16. But the girl was greatly troubled, and said, What is this, my lord, that you come to me twice in the same night? I have never had it till now, from the time when I was betrothed to you. Nevertheless he in silence did it a second time, and uttered not a word.

17. Therefore Mary complained, How long will you keep adding sin to sin? Did I not tell you long ago that I am unclean?

18. Yet he did not regard her words, but satisfied his desire, and afterwards went his way.

19. After the space of three months it was told to Jochanan, Behold your espoused has a big belly.

20. Jochanan being exceedingly terrified, went to Simeon, the son of Sche-tach, his master, and told him the whole matter, and asked him, What is to be done?

21. His Master answered, Whom do you suspect?

22. Then Jochanan said, I suspect no one but Joseph Pandera, who is a great whoremonger, and lives near her house, and in the neighbourhood.

23. His master said to him, My son, take my counsel, and be silent: for if



he has known her once, it can never be that he does not purpose to know her again, shew yourself crafty in this, bring witnesses, and carry him before the Great Council.

25. The young man departed and went home; and was much afflicted.

26. And when he knew that she was with child, then Jochanan considered with himself, now will men say, that I have gotten her with child; so through too great modesty and shame, he left Judæa and went to Babylon, and fixed his dwelling there.

## CHAP. II.

1. AFTERWARDS Mary brought forth a son, and called his name Joshua, after her uncle her mother's brother.

2. The boy grew up, and his mother hired him a master, and his name was Elchanan, and the boy learnt, and he had a good heart to comprehend things.

3. And it came to pass, that once he passed certain elders of the Council of Jerusalem.

4. And it was the custom that whoever passed those elders should cover his head, and should bow down his body, bend his knee, and do them honour.

5. But that boy, when he walked before them, uncovered his head, and did honour to his master only.

6. Then they all began to say, Because this fellow has so much impudence, he is most likely born of an adulteress.

7. But one of them said, By all means he is born of an adulterous and menstruous woman.

8. Then Simeon, the son of Schetach, also said, I remember now, some years since, my disciple, Jochanan, came to me, and complained in these words:

9. Woe is me, for the insult and disgrace which I suffer! for Mary, my betrothed (she was the mother of that boy) is big with child by another man, and not by me, and hence came that boy.

10. And I asked him whom he suspected, and he answered Joseph Pandera, for he was her neighbour.

11. When her pregnancy had become known, Jochanan went away, therefore, to Babylon through shame, and still tarries there.

12. Then they all added, If these

things are so, truly he is born of an adulteress and menstruous woman.

13. And they blew three hundred trumpets, and they proclaimed, that he was born of an adulteress, and not fit to enter into the congregation.

14. And they called his name *Jesus*, as a sign, that he was a man whose name and memory ought to perish.

15. When Jesus knew that he was declared unworthy to be admitted into the congregation, he took to flight, grieving in his heart, and went into Upper Galilee, and dwelt there many years.

16. At that time there was engraven in the temple the unutterable name of God upon the stone of the foundation.

17. For when King David was digging the foundation, he found there a certain stone upon the mouth of the abyss, on which was seen engraven the name of God.

18. And he took it from thence, and placed it in the Holy of Holies.

19. And the wise men were afraid lest inquisitive young men should learn this name, and lay waste the world (which God forbid!)

20. And they constructed by enchantments two brazen lions, which they placed before the door of the Holy of Holies; the one on the right hand, the other on the left.

21. If therefore any one should enter in and learn the sacred name, the lions would roar at him as he went out, and would cause, through extreme fear and consternation, that the name should escape from his mind, and that a forgetfulness concerning it should come over him.

22. Nevertheless, when the report that Jesus was a bastard had spread abroad, he left Upper Galilee, and came privately to Jerusalem.

23. He entered into the Temple, learnt there the sacred letters, and when he had written the unutterable name upon parchment, uttering the name that he might not feel pain, he cleaved his flesh, and concealed there the parchment with its mysteries.

24. Afterwards having uttered that name, he made the flesh to heal.

25. He must of necessity have entered the Temple by magic art and the power of enchantments; for, if it had been otherwise, how would the sacred

priests, the progeny of Aaron have permitted him to enter?

26. It is therefore manifest, that he did all these things by means of an unholy name and by magic art.

27. The lions roared at him as he went out at the door, hence he forgot the name.

28. Therefore he went out of the city, and having cut open the flesh, he drew forth the writing, and when he had well weighed the letters, he remembered the name.

### CHAP. III.

1. HE went afterwards to Bethlehem Judah, his native place, and began to cry with a loud voice,

2. Who are those wicked men, who say that I am a bastard and of impure origin? They themselves are bastards, and most impure men.

3. Did not my mother, being a virgin, bring me forth? And did I not enter into her through the top of her head?

4. I am the Son of God, and concerning me Esaias the prophet prophesied, Behold a virgin shall conceive, &c.

5. Did I not fashion myself, and have I not created the heaven and the earth, and the sea, and all that therein is?

6. Then all answered and said, Give us some sign and miracle, and shew that you are God.

7. He answered and said, Bring hither to me a dead man, and I will restore him to life.

8. Then the multitude hastened and dug into a grave, and found there nothing but dry bones only, and when they told him, saying that they had found bones only, he said, Bring them into the midst.

9. And taking them, he joined them together bone by bone, and covered them over with skin, with flesh, and with nerves; so that what had been a dead body arose upon its feet, and stood upright and alive.

10. And the men who beheld it marvelled.

11. Then he said, Do you wonder at these things? Bring me a leper, and I will heal him.

12. And when they had set before him a leper, he restored him likewise to health, by means of the unutterable name.

13. Now when the men saw these

things, they fell down before him and worshipped him, saying, Truly you are the Son of God.

14. And it came to pass that after the fifth day this evil news was brought into the holy city, Jerusalem, and all things which Jesus had done were told there.

15. Whereupon all evil-disposed persons greatly rejoiced, but the elders, the godly men, and the multitude of wise men wept bitterly, and the greater Council and the lesser Councils grieved with great grief; at last all determined that they should send unto him.

16. For perchance (said they, amongst themselves) we shall overcome him by God's assistance; so that we may condemn him in the judgment and sentence him to death.

17. Therefore they send unto him Ananias and Ahasias, most honourable men of the lesser Council; who, when they had come unto him, fell down upon their faces, and worshipped him, that they might increase his iniquity; for he thought that they likewise believed in him.

18. Wherefore he received them with a friendly countenance, and set them at the head of his impious band; and they said to him.

19. Behold, the most godly rulers of the people of Jerusalem have sent us to you, that you may vouchsafe to come to them, for they have heard that you are the Son of God.

20. Then Jesus said, They have heard that which is true, and behold I will do all things which you seek, so that all the elders, both of the greater and of the lesser Council, and they also who cast reproach upon my birth, come out to meet me; and if they shall worship me, and shall receive me as servants receive their masters, I will come unto them.

21. The messengers returned to Jerusalem, and told all the things which he had said.

22. And the elders and godly men answered and said, We will perform all that he asks.

23. These men therefore came again to Jesus, and bore witness that they would do whatever he had required.

24. Then Jesus said, I will set out together with you.



## CHAP. IV.

1. It came to pass therefore that Jesus had come to Noba, which is near to Jerusalem, he said to them, Have you here a handsome and good ass? and when they answered, Such a one is at hand; he said, Bring him hither.

2. They brought him a most beautiful ass, and he mounted him and went to Jerusalem.

3. And as Jesus entered the city, the whole city rushed out to meet him: and he lifted up his voice and said to them, Concerning me Zacharias the prophet prophesied:

4. Behold your king shall come to you, righteous, and saved, and poor, sitting upon an ass, and upon a colt the son of asses.

5. And when they heard these things, there was a great weeping, and they tore their garments, and the godly men went to the Queen.

6. (She was Queen Helena, the wife of the aforesaid King Jannæus, who reigned after the death of her husband; she is also called Oleina, and King Munbasus, otherwise called Hircanus, was her son, whom Herod his servant slew.)

7. And they said to her, That man deserves death, for he leads men astray: Give us the power, and we will take him in our snares.

8. The Queen answered and said, Call him hither, that I may inquire of this cause; for she thought to deliver him from their hands, for he was a-kin to her by blood.

9. But the wise men seeing her design, said unto her, Do not, O Mistress and Queen, attempt to favour and benefit this fellow, for by his enchantments he leads men into deceit and error.

10. And they told to her the whole matter concerning the unutterable name.

11. And they said at last: It is for you to punish him for he is worthy of death, and is the son of an adulteress and a menstruous woman; and they told her what had been done by Joseph Pandera.

12. The Queen answered, In these things also I will oblige you, but do you only bring him to me, that I may hear what he will say, and see what he will do, for all the world is talking to me of the great miracles that he works.

13. To these words the wise men

answered; We will obey your commands.

14. They sent therefore to seek for Jesus, and he stood before the Queen.

15. Then the Queen said to him, I have heard of the great miracles which you work; work some before my face.

16. And Jesus answered her, Whatever you shall command me I will do, I ask but this one thing: Do not deliver me into the hands of those wicked men, who declare that I am a bastard.

17. ¶ The Queen said unto him, Fear not. And Jesus said, Bring to me a leper, and I will heal him.

18. And they brought to him a leper, and he placed his hand upon him, and uttered the great name, and he made the man clean, and he remained like the flesh of a boy.

19. And Jesus said moreover, Bring me a dead body: and they brought him a dead body, and he placed his hand upon it, and uttered the name, and it came to life, and stood upon its feet.

20. And Jesus said, Concerning me, Esaias prophesied: Then shall the lame man leap like a stag, &c.

21. Then the Queen said to the wise men, How can you say that this man is a magician? Have I not seen him with my eyes working miracles like the Son of God?

22. And the wise men answered her and said, Let it not enter into the Queen's heart to say so, for in truth this man is a magician.

23. And the Queen said to the wise men: Send him away from my presence, and say not again such words as these before my face.

24. And the wise men departed from the Queen's presence heavy in spirit, and each man said to his neighbour, We will make ourselves so cunning that he shall fall into our hands.

25. And one of the wisemen added, If it is good in your eyes, one of us also will learn the name and will work miracles, and perchance we may take him.

26. And this saying seemed good in the eyes of the wisemen, and they said, The man who shall learn the name, and shall destroy that son of an adulterous and menstruous woman, his reward shall be double in the life that is to come.

27. And there arose up a man from

amongst the wise men, and his name was Judas, and he said to them, If you will take upon yourselves the sin, with which I shall utter the great name, I will learn it; and perhaps God will deal with me with his great mercy and goodness, and deliver into my hands that son of an adulteress and menstruous woman.

28. And they all answered and said, Upon us be the sin, but do you do it, and prosper.

29. Then he went away into the Holy of Holies, and did as Jesus also had done.

30. And he went through the city, and cried with a loud voice, Where are they, who say of that son of an adulteress and menstruous woman, that he is the Son of God? Cannot I, who am flesh and blood, do all that Jesus has done?

31. And this saying came before the face of the Queen and the rulers; and Judas was brought before the face of the Queen and the wise men and the elders of Jerusalem followed after him.

32. And the Queen sent after Jesus, and said to him, Do as you did before? And he worked his miracles before the people.

33. And Judas said to the Queen, and to all the people, Let not any thing that this bastard does, enter into your hearts, for if he fix his nest amongst the stars, I will cast him down from thence.

34. And Jesus said to all the people, Have you not been from the beginning a stiff-necked people, from the day when I first saw you?

35. And Judas said unto him, Do you still continue in your abominations? You are the son of an adulterous and a menstruous woman.

36. Did not our master, Moses, say, concerning you, If your brother, the son of your mother, tempt you, saying, &c. you shall lead out this man and stone him with stones that he die, and you shall remove, &c.

37. And that son of an adulteress and menstruous woman, answered him and said, Did not Esaias prophecy concerning me, and David my forefather, The Lord said to me, thou art my son, this day have I begotten thee, &c.

38. And in another place he saith, The Lord said unto my Lord, sit thou

on my right hand. Now therefore I will ascend to my father which is in heaven, and I will sit on his right hand, and your eyes shall see it; and you, Judas, shall not come there.

39. And Jesus uttered the great name, and a wind came and placed him between the heaven and the earth.

40. Then Judas also uttered the name, and a wind came and placed him in like manner between the heaven and the earth; and they were flying about in the region of air.

41. And all who saw them were greatly astonished; and Judas uttered again the name, and attacked Jesus to cast him down to the earth.

42. And Jesus in like manner uttered the name to endeavour to cast down Judas to the earth; and they were kicking up a dust the one with the other.

43. And when Judas saw that he was not able to put a stop to the exploits of Jesus, he pissed upon Jesus, and they became both unclean, and fell to the earth, and were both unable to use the admirable name until they were washed, because they were unclean.

44. And they sentenced Jesus with the sentence of death. And they said to him, If you would deliver yourself, do now before us, as you did in the beginning.

45. And Jesus saw that he was not able to do it, and he raised his voice in lamentations, and said, Concerning me my forefather David prophesied, For thy sake are we slain all the day long, &c.

46. And it came to pass, when his disciples saw these things, and his wicked gang, that they exposed their lives to death, and waged war with the elders of Jerusalem, and the wise men, and enabled Jesus to escape out of the city.

#### CHAP. V.

1. AND Jesus hastened and came to the Jordan, and washed himself, and purified his face, and uttered the name, and worked miracles as in the beginning.

2. And Jesus went away, and took two mill-stones, and made them swim upon the face of the waters, and sat upon them, and caught fish before the face of his gang, and they eat them.

3. And the fame of this thing came



to Jerusalem, and the godly and wise men lamented, and said, Who is the man who will place his life in his hand, and will go and take away the great name from the son of an adulteress and menstruous woman.

4. Behold we are pledges to him, that he shall obtain life in the world to come.

5. And Judas said: I will go. And they said, Go in peace.

6. And Judas went, and he was not known amongst the wicked men.

7. And it came to pass in the middle of the night, that God sent a great sleep upon that bastard; for Judas had enchanted the Angel of the power over sleep.

8. And Judas came to the tent of that bastard, and took his knife and cut open the flesh of Jesus, and took from him the sacred writing.

9. And Jesus awoke from his sleep, and behold a spirit terrified him, and Jesus trembled exceedingly, and he said to his disciples:

10. Behold my father which is in heaven hath determined to take me apart to himself, for he says to me: No one honours you amongst men.

11. And his disciples said unto him, And we,—what will come upon us?

12. And he said to them, Blessed are you, and blessed are your portions, if you will hear my voice; for you shall sit at my right hand apart with my father which is in heaven.

13. And they lifted up their voices and wept. And Jesus said unto them, Weep not, for a reward is laid up for your deeds, but do not be disobedient to my mouth.

14. And they answered and said, Whatever you shall command we will do, and every man who shall be disobedient to your mouth shall die.

15. And Jesus said to them, If you will hear my voice, do unto me kindness and truth, and go with me to Jerusalem; and I will conceal myself, and will go in the midst of you so that the men of Jerusalem shall not know me.

16. And Jesus spoke these words in craft, in order to go to Jerusalem in secret, and to enter the temple and to learn the name.

17. And they did not know his wicked thoughts, and they answered, All

that you shall command us we will all of us do; we will not turn aside to the right or to the left.

18. And he said to them, Swear to me. And they swore to him from the small to the great; and they did not know that Judas was in the midst of them for they did not recognize him.

19. After these things Judas said to the disciples, Let us make for ourselves similar garments, that no man may know which is our Lord. And this word seemed good in their eyes, and they did so.

20. And they went their way to Jerusalem to celebrate the feast of unleavened bread.

21. And it came to pass that when the godly men saw Judas, they rejoiced greatly, and said to him, Tell now to us all that has been done; for he had gone from them privately to the elders of the city, and to the wise men.

22. And Judas told to them all that had been done, and how he had taken the name from that bastard.

23. And they were very glad, and Judas said to them, If you will hear my voice, I will deliver that bastard into your hands to-morrow.

24. And the wise men said to him, Do you know his goings-out and his comings-in? And Judas said, I know them.

25. Behold, he will go to-morrow to the temple to sacrifice the sacrifice of the feast of the passover, and I have sworn to him by the ten commandments not to deliver him into your hands; and with him ten hundreds of men will go, all clothed in the same clothes.

26. Do you prepare to-morrow, and the man I shall bow down to, and bend before, he is that bastard.

27. And do you act like sons of strength, and engage with his company, and take him.

28. And Simeon the son of Schetach and all the wise men and elders rejoiced with great joy and said, that they would do according to the words of Judas.

#### CHAP. VI.

1. AND it came to pass on the morrow that Jesus came with all his multitude; and Judas went out before his face, and fell down upon his face on the ground and worshipped him.

2. And the men of Jerusalem were armed and equipped, and they took Jesus,

3. And his disciples saw that he was taken in their hands, and they were not able to fight with them, and they fled with their feet; and they lifted up their voice, and lamented with great lamentation.

4. And the men of Jerusalem prevailed, and they overcame that son of an adulteress and menstruous woman, and his multitude, and they slew the greater part of them, and the remainder escaped into the mountains.

5. And the elders of Jerusalem took Jesus and brought him into the city, and they bound him to a pillar of marble which is in the city, and they beat him with rods, and they said to him, Where are all the miracles which you worked?

6. And they took thorns, and they made of them a crown, and they placed it upon his head.

7. And the bastard was thirsty, and said to them, Give me a little water to drink, and they gave him vinegar to take, and when he had drank it he cried out with a great voice, saying:

8. Concerning me my forefather David prophesied, They gave in my meat gall, and when I was thirsty, they offered me vinegar to drink.

9. And they said to him, If you are a God why did you not tell us before you drank it, that it was vinegar?

10. And they said to him, How you stand upon the door of your sepulchre, and no one has turned you to repentance.

11. And Jesus lifted up his voice, and lamented and said, My God, my God, why hast thou forsaken me?

12. And they said to him, If you are the Son of God, why do you not deliver your soul out of our hands?

13. And Jesus said, My blood will expiate those who come into the world, as Esaias prophesied: By his stripes are we healed.

14. And they took Jesus and brought him before the greater and the lesser Council; and they sentenced him with the sentence of death to stone him with stones, and to hang him.

15. And that day was the evening of the passover and it was the evening of the Sabbath. And they took him to

the place of stoning, and they stoned him with stones, and he died.

16. And the wise men said that he was to be hanged upon a tree, and there was no tree that would receive him, but it broke under him.

17. And his disciples saw it, and lamented and said, See the righteousness of our Lord Jesus for no tree will receive him.

18. They knew not that he had enchanted all the trees at the time when the name was in his hand; for he knew his sentence, which would be passed upon him, according as it is written:

19. If there shall be in a man a sin worthy to be sentenced to death, and he be delivered to death, he shall be hanged, &c.

20. And Judas saw that no tree would receive him, and he said to the wise men, See the heart of this bastard, for he has enchanted all trees, so as not to receive him.

21. And behold, there is in my garden the stalk of a great cabbage, I will go and bring it, perhaps it will receive him.

22. And the wise men said, Go, do as you have spoken:

23. And Judas agreed, and brought the stalk, and Jesus was hanged upon it.

24. And it came to pass that at the time of evening the wise men said, Let us not determine to neglect one thing of the law concerning this bastard, although he deceived men; let us do unto him according to the law.

25. And they buried the bastard in the place where they had stoned him.

#### CHAP. VII.

1. And it came to pass in the middle of that night that his disciples came and sat upon his sepulchre, and lamented with a great lamentation and wept over him.

2. And Judas saw this thing, and he took the body and buried it in his garden, in the place of a stream of water.

3. For he turned the water one way for a while, and after he had buried him, he turned the stream of water over him as it was in the beginning.

4. And it came to pass on the morrow when they came and sat and wept, that he said to them. Why do you weep? Search and see the man who is buried.



5. And they searched and found him not in the sepulchre, and the wicked multitude shouted, He is not in the sepulchre, but has ascended into heaven.

6. For thus he prophesied concerning himself when he was alive, and said, Who will receive me, &c.

7. And the Queen heard these words, and sent for the wise men of Israel, and they came before her face, and the Queen said to them,

8. The man, who you said was an enchanter and a deceiver of men, what have you done to him?

9. And they said to her, We have buried him according to the law.

10. And she said to them, Bring him to me. And they went and sought for him in the sepulchre, and they found him not.

11. And they came before the face of the Queen and they said, We know not who has taken him out of his sepulchre.

12. And the Queen answered them, and said, He was the Son of God, and he has ascended to his father, which is in heaven.

13. For thus he prophesied concerning himself, Who will receive me, &c.

14. And they answered her, Let not such words as these ascend into your heart, for he was an enchanter; and moreover the wise men have proved concerning him, that he was the son of an adulteress and a menstruous woman.

15. And the Queen answered, Why do I tarry in speaking with you; for, if you will bring him here, you shall be harmless, but if not, I will not leave one of you remaining.

16. And they all answered her, and said, Give unto us time that we may know how his word will fall out; perhaps we shall find him there, and if not, do as shall be good in your eyes.

17. And she gave to them the time of three days. And the wise and godly men went from the Queen, grieving in heart, and they lamented, for they knew not what to do.

18. And they appointed a fast. And it came to pass when the time drew nigh and they found him not, that many went from Jerusalem to escape from the face of the Queen.

19. And there went also after them, an elder, and his name was Rabbi Tanchuma.

20. And it came to pass as he wandered in the fields here and there through much grief, that he saw Judas sitting in his garden and eating.

21. And Rabbi Tanchuma said to him, What is this Judas, why do you eat, and all Israel fasts and abides in grief?

22. And Judas trembled and said, Why is this, Lord, why do they fast?

23. And Rabbi Tanchuma said to him, That bastard is the cause, whom they hanged and buried in the place of stoning.

24. He has perished, and we know not who has taken him from his sepulchre; and that impious multitude say that he has ascended into the firmament, and the Queen says, that she will slay all Israel unless he be found.

25. And Judas answered and said, If they find the son of an adulteress and menstruous woman will there be safety to Israel?

26. And Rabbi Tanchuma said to him, Yea if he be found, there will be safety to Israel.

27. And he said, Come, and I will shew you the man whom you seek, for I stole that bastard from the sepulchre.

27. For I feared lest his impious multitude should steal him from the sepulchre; and I buried him in my garden, and I turned the stream of water upon him.

28. And Rabbi Tanchuma hastened and went and made plain these words to the wise men of Jerusalem.

29. And they came all, like one man; and they tied him to the tail of a horse, and they drew him, and brought him before the face of the Queen, and said,

30. Behold this is the man of whom you said, that he had ascended into the firmament.

31. And the Queen saw him, and was put to shame for she knew not how to answer a word.

32. And as they brought him by dragging him, the hair of his head was torn off; wherefore the Christian Priests now shave their hair in the middle of their heads to remember the word of Jesus.

#### CHAP. VIII.

1. AND it came to pass after these words, that the contention between the Nazarenes and the Jews became great, so as to separate them; for whenever a Nazarene saw a Jew, he slew him.

2. And this zeal grew and increased for thirty years.

3. And the Nazarenes gathered themselves together by thousands and by tens of thousands, and they prevented Israel from going up to the feast.

4. And the zeal was great in Israel, like the day when the (golden) calf was made in Israel; and there were none who knew what to do.

5. And this faith increased and grew, and there went forth twelve impious sons of robbers, and they went into twelve kingdoms, and they spread amongst men the prophecies of falsehood.

6. And Israel went astray after them, and they were men of name, and they confirmed the faith of Jesus.

7. For they said, that they were apostles of the hanged man; and was there gathered together after them a great multitude of the sons of Israel.

8. And the wise men saw this evil word, and it was very evil to them; for an abomination was done in Israel.

9. And each man said to his neighbour, Woe to us we have sinned, so that in our days there should be this evil in Israel, such as neither we nor our forefathers have heard of.

10. And it grieved them sore, and they sat and wept and raised their eyes to the heavens and said,

11. O Lord God of heaven, give us council what to do, for we know not what to do, and upon you are our eyes:

12. For innocent blood is shed in the contest of your people Israel, because of that son of an adulteress and menstruous woman.

13. How long will this be cruelly with us, that the hand of the Nazarenes shall lay hold of us and shall slay us, so many and so many and we shall remain few:

14. And in the affliction of the old age of thy people, of the house of Israel has this been done.

15. But do you for your name's sake give us council what to do to be separated from the impious multitude of the Nazarenes.

#### CHAP. IX.

1. And it came to pass that when they had finished these words, there arose an elder, one amongst the elders,

and his name was Simon Kepha, and he was a minister of the daughter of voice.

2. And he said to them, Hear me my brethren and my people, if my saying be good in your eyes, I will separate these evil ones from the company of the sons of Israel.

3. And there shall not be for them a portion, or a share in the neighbourhood of Israel, if you will take upon yourselves the affliction.

4. And they all answered and said, We will take upon ourselves the affliction; but do according to your saying.

5. Then Simon the son of Kepha went away into the middle of the Temple, and wrote the great name, and tore his flesh, and placed the writing in the midst of it.

6. And he went out of the holy place, and found the writing, and learnt the name, and went into the city, the metropolis of the Nazarenes.

7. And he cried with a great voice, and said, Whoever believes in Jesus, let him come to me for I am his apostle.

8. And they came to him in a multitude like the sand which is on the shore of the sea: and they said to him, Give us a sign that you are his apostle.

9. And he said to them, What sign do you ask of me?

10. And they said, The signs, which Jesus did when he was alive, do you also do for us.

11. And he said, Bring me a leper. And they brought one, and he placed his hands upon him and behold he was clean.

12. And he said to them, Now bring me a dead man. And they brought one before his face.

13. And he placed his hands upon him, and he became alive and stood upon his feet.

14. And the evil ones saw it, and fell before his face to the earth, and said to him, In truth you are the apostle of Jesus for he did so for us when he was alive.

15. And Simon Kepha said to them, I am the apostle of Jesus, and he commanded me to come to you: Swear to me that you will do according to all that I shall command you.

16. And they all answered and said, All that you shall command us we will do.



17. And Simon Kepha said unto them, Know that the hanged man was an enemy of Israel and of her laws, as Esaias prophesied, Your new moons, and your feasts, my soul abhors.

18. And moreover know that he was not the desire of Israel as Hosea prophesied, For you are not my people.

19. And although it is in his hand to extirpate them from the world in a moment, yet with all this he does not desire to destroy them utterly.

20. But he desires that sufficient should remain to remember for ages of ages his hanging and his stoning.

21. And he suffered much affliction and great pain, sufficient to redeem you from hell: and now he commands and counsels you to do no more evil to any Jew.

22. And if a Jew shall say to a Nazarene, Go with me one mile, he shall go with him two miles.

23. And if a Jew shall smite him on the left cheek, let him turn to him also the right cheek.

24. That they may eat their reward in this life, and in the future life may be condemned in hell.

25. And if you shall do this, you will deserve to repose with him on his floor.

26. And behold this he commands you, not to celebrate the feast of unleavened bread, but make a feast of the day of his death.

27. And in the stead of the feast of the day of Pentecost, the fortieth day from his stoning, on which he ascended into the firmament, shall be a feast for you.

28. And instead of the feast of tabernacles, the day of his nativity shall be a feast.

29. And on the eighth day from his birth, when they circumcised him, shall be a feast.

30. And they all answered and said, All that you have said, we will do, if you will remain apart with us.

31. And he said to them, I will remain amongst you, if you will do for me as he commanded me.

32. To abstain from eating any food, save the bread of misery and the waters of affliction.

33. And it is for you to build for me a tower in the midst of the city, and I will sit there until the day of my death.

34. And they said to him, According to your word we will do.

35. And they built for him a tower, and they gave him the tower to dwell in, and they gave to him, day by day, until the day of his death, according to his word, bread and water, and he sat in the midst.

36. And he served the God of our forefathers of Abraham, of Isaac, and of Jacob.

37. And he made poems in a great number, and sent them into all the limits of Israel; in order to be to him for a remembrance in all ages; and all the poems which he made, he sent to his masters.

38. And Simon sat in the midst of the tower six years, and he died; and he commanded them to bury him in the tower, and they did so.

39. And afterwards they built upon it an ugly building, and this tower remains in Rome, and they call it Peter.

40. And that is the name of a stone; for he sat upon a stone until the day of his death.

#### CHAP. X.

1. AND after the death of Rabbi Simon Kepha, there arose a man, and his name was Elias, and he was a wise man, and he proceeded in the firmness of his heart.

2. And he went to Rome, and said to them, Know that Simon Kepha led them astray, for Jesus commanded me, saying,

3. Go and say to them, Let it not enter into any man's heart, that I reject the law.

4. For all who shall wish to be circumcised, shall be circumcised.

5. And all who shall not wish to be circumcised, shall be baptized in stinking water.

6. And if he is not baptized, there will not be to him any danger in life.

7. And he commanded that you should not make a feast on the seventh day, but on the first day; for on it the heavens and the earth were created.

8. And he made for them ordinances, not good, in a great number.

9. And they said to him, Give us a sign that Jesus sent you.

10. And he said to them, What is the sign that you seek?

11. And while these words were yet

in his mouth, there fell a great stone of a large size, and fractured his skull. Lord, and (may) they who love thee (be) as the sun when he comes forth in his strength!  
 12. So perish all who hate thee, O

THE END. THE END. THE END.

“Who is like unto thee, O Lord, among the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?”

Exodus, chap. 15.

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## TO MR. R. CARLILE, DORCHESTER GAOL.

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London, Nov. 22, 1822, of the  
 Christian Idolatry.

SIR,

ENCLOSED you will receive the introduction, and first chapter of a translation of the Life of St. Paul, written by the celebrated Boulanger, or Baron d'Holbach, the author of Mirabaud's System of Nature. I think that it has never appeared in English. It consists of twenty-four chapters, the Leads of which you will also receive at the same time, and should you think it worth a place in your "Republican," you have only to publish the first chapter, and the remainder shall be regularly transmitted to you, chapter by chapter, and these you may, if you think fit, hereafter, collect into one little volume by themselves. It will certainly annoy the enemy, which is the end proposed by a

LOVER OF TRUTH.

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## INTRODUCTION.

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### EPISTLE DEDICATORY TO M. L. N.

SIR,

IN our last conversation you appeared to me, very much smitten with St. Paul and his works; you recommended me to peruse his writings; assuring me that I should there find arguments well calculated to shake incredulity and confirm a Christian in his faith.

Although the actions of this celebrated Apostle, related in the Acts, and his doctrine contained in his Epistles, were already perfectly known to me, yet to conform myself to your desires, and give you proofs of my docility, I have again read those works, and I can assure you that I have done it with the greatest attention. You will judge of that yourself, by the reflections I send you; they will at least prove to you that I have read with attention. A superficial glance is only likely to deceive us or leave us in error. The passions and

No. 1. Vol. VII.

the prejudices of men prevent them from examining with candour, and from their indolence they are often disgusted with the researches necessary for discovering truth; that has also been with so much care veiled from their eyes: but it is in vain to cover it, its splendour will sooner or later shine forth; the works of enthusiasm or imposture, will always end by betraying themselves. As for the rest, read and judge. You will find, I think, at least, some reasons for abating a little from that high opinion, that prejudice gives us of the Apostle of the Gentiles, and of the religious system of the Christians, of which St. Paul was evidently the true architect. I am not ignorant that it is very difficult to undo at one blow the ideas to which the mind has been so long accustomed; but whatever may be your judgment it will not alter the sentiments of friendship and attachment which are due to the goodness of your heart.

I am, &c., &c.

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## CRITICAL EXAMINATION OF THE LIFE OF SAINT PAUL.

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“Paul, thou art beside thyself, much learning doth make thee mad.”  
Acts, chap. 26, ver. 24.

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### CHAP. I.

Is the Conversion of St. Paul a proof in favour of the Christian Religion?

MANY theologians would make us regard the miraculous conversion and apostleship of St. Paul as one of the strongest proofs of the truth of Christianity. But in viewing the thing closely it appears that this conversion, far from proving any thing in favour of this religion, invalidates the other proofs of it, in fact, our doctors continually assure us that the Christian religion draws its strongest proofs from the prophecies of the Old Testament, whilst there is not in fact a single one of these prophecies that can be literally applied to the Messiah of the Christians. St. Paul himself willing to make use of these oracles of the Jewish nation to prove the mission of Christ, is obliged to distort them, and to seek



in them a mystical, allegorical, and figurative sense. On the other side, how can these prophecies made by Jews and addressed to Jews, serve as proofs of the doctrine of St. Paul, who had evidently formed the design of altering, or even of destroying, the Jewish religion, in order to raise a new system on its ruins? Such being the state of things, what real connection, or what relation, can there be between the religious system of the Jews, and that of St. Paul? For this Apostle to have had the right of making use of the Jewish prophecies, it would have been necessary, that he should have remained a Jew; his conversion to Christianity evidently deprived him of the privilege of serving himself, by having recourse to the prophecies belonging to a religion that he had just abandoned, and the ruin of which he meditated. True prophecies can only be found in a divine religion, and a religion truly divine, can neither be altered, reformed, nor destroyed: God himself, if he is immutable, could not change it.

In fact, might not the Jews have said to St. Paul, "Apostate that you are! you believe in our prophecies, and you come to destroy the religion founded upon the same prophecies. If you believe in our oracles, you are forced to believe, that the religion which you have quitted is a true religion and divinely inspired. If you say, that God has changed his mind, you are impious in pretending that God could change, and was not sufficiently wise, to give at once to his people a perfect worship, and one which had no need of being reformed. On the other side, do not the reiterated promises of the Most High, confirmed by oaths to our fathers, assure us, that his alliance with us should endure eternally? You are then an impostor and, according to our law, we ought to exterminate you; seeing that Moses, our divine legislator, orders us to put to death, whoever shall have the temerity to preach to us a new worship, even though he should confirm his mission by prodigies. The God that you preach is not the God of our fathers: you say that Christ is his son; but we know that God has no son. You pretend, that this son, whom we have put to death as a false prophet, has risen from the dead, but Moses has not spoken of the resurrection; thus your new God and your dogmas are contrary to our law, and consequently we ought to hold them in abhorrence." In short these same Jews might have said to St. Paul: "You deceive yourself in saying, that you are the disciple of Jesus, your Jesus was a Jew, during the whole of his life he was circumcised, he conformed himself to all

the legal ordinances; he often protested that he came to accomplish, and not to abolish the law; whilst you in contempt of the protestations of the Master, whose Apostle you say you are, take the liberty of changing this holy law, of decrying it, of dispensing with its most essential ordinances."

Moreover the conversion of St. Paul strangely weakens the proof, that the Christian religion draws from the miracles of Jesus Christ and his Apostles. According to the evangelists themselves the Jews were not at all convinced by these miracles. The transcendant prodigy of the resurrection of Christ; the wonders, since wrought by some of his adherents did not contribute more to their conversion. St. Paul believed nothing of them at first, he was a zealous persecutor of the first Christians to such a degree, that, according to the Christians, nothing short of a new miracle, performed for him alone, was able to convert him; which proves to us, that there was, at least, a time when St. Paul did not give any credit to the wonders that the partisans of Jesus related at Jerusalem.

He needed a particular miracle to believe in those miracles, that we are obliged to believe in at the time in which we live, without heaven operating any new prodigy to demonstrate to us the truth of them.

(To be continued.)

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#### TO MR. R. CARLILE, DORCHESTER GAOL.

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SIR,

As I have long been convinced that a great many of the crimes which are committed in this country have their origin in the manner in which the observance of the *Sabbath* is enforced by the *godly*, I shall, with your leave, offer a few remarks upon that subject. Having resided upwards of six years in foreign countries where Sunday is the gayest day in the week, I could not help, on my return, being struck with the gloomy contrast of a British Sunday; a day on which the demon of *Ennui* reigns paramount among all classes, except those who by their rank, or their wealth, feel or fancy themselves above the law.

It is well known that even in this country, before the Reformation, Sunday was a day for sports, pastimes, and recreations of all sorts; but, subsequent to that period, when one form of superstition gave way to another, *not quite so absurd* as its predecessor, the observance of the *Sabbath* became gradually much more strict than it



had been in times of Popery ; for literally not only all kinds of work, but even all kinds of amusements, however innocent, were strictly prohibited. The sleek-headed Puritans, and all the stricter order of Protestants, ordained it to be spent in devotion, meditation, and prayer ; but as very few men are capable of continued mental exertions for any length of time, rant and hypocritical pretensions to sanctity were substituted for real devotion : people *were compelled* to go to church, and to listen, in appearance at least, to the nonsensical and unintelligible ravings of a set of self-conceited block-heads, puffed up with the *pride of humility*, and who, while they discontended by the hour upon some incomprehensible article of *Faith*, thought it beneath them, and unworthy of their talents, to waste their time in giving a plain lecture upon morality, or the duties we owe to one another.

Thus, Sunday, which in the days of Popery had always been a day for amusements, was, by these *Saints*, converted into a day of tedious dullness and ennui ; and in this *enlightened* country it still continues “ to drag its slow length along,” particularly in the northern half of the island, where a game at cards, a dance, or a tune on the fiddle, would not only be looked upon with sanctified horror, but would call forth the strong arm of the law to put a stop to such *unholy* practices ! Nay, the unlucky wight who, in his peregrinations in the *Land of Cakes*, happens to arrive at any place in a common stage-coach on a Saturday night, must make up his mind to amuse himself there as he best can till the Monday morning ; for, that a stage-coach should travel upon the *Lord's Day*, would be a profanation not to be endured by the morose and gloomy professors of the stern and unamiable religion of Calvin, many of whom would even rather see the fruits of the earth rot in the field, than that the anxious husbandman should dare to touch them upon the day set apart for psalm-singing and idleness ! It is true, these waspish fanatics do not meddle with his Majesty's mail-coach, nor with rich people in their own carriages, or even in post-chaises ; for all these may thunder along, upon the *Lord's Day*, even to the drowning of the shrill voice of the preacher who is setting forth *the word of God*, without the holy man taking the smallest umbrage at them ; but let only a common stage-coach attempt to run upon that day, and instantly the owner shall have the whole hive of black hornets about his ears, and by dint of their stock-purse, (for, Sir, they *have* one, and a pretty long one too,) and by quotations from antiquated laws, no more fitted to the present state of society than our great grandfather's garments are to the present generation, he shall be convinced that it would be “ to the great displeasure of Almighty God,” if a stage-coach were permitted to run upon a Sunday !

Whence comes this abominable meddling propensity in Governments and Priests to interfere with even the most indifferent and harmless actions of men, and which accursed meddling deprives mankind of a great proportion of their natural liberty and happiness ? After I have paid my tithes, (and I do not think I shall have to pay

them long,) what signifies it to the Parson whether I plough or sow, dance or sing upon the seventh day as well as upon the other six? To quote Genesis or Leviticus as his authority for interfering with me, is to quote a book which *he* may be silly enough to look upon as being of divine origin, but which *I* look upon as being the production of some poor, ignorant Jew Priest, who attempts to give an account, *and such an account*, of what neither he nor any other human being could or can ever know any thing about, namely, *the creation of the world!* The stupid Jew says, that God created man after his own image; but to any one who takes the trouble to consider for a moment, it is evident that the Jew has reversed the matter, and has made *his* God *after man's own image*; for he ascribes to him many of the passions, caprices, and cruelties of man; he describes him working at the making of the world for six successive days, and then, like a poor, weary day-labourer, *resting himself on the seventh day!* Talk of blasphemy, indeed! But where is so much of it to be found as in that self-same book? To blaspheme, means to degrade, to bring into contempt by speaking ill of; and what can be a greater degradation of the ALMIGHTY CREATOR, such as the Parsons commonly describe him to us, than to make him *tired* with his work, and *requiring rest*, like a weak mortal!

Then as to the commandments which, *it is said*, *Moses* said he received on Mount Sinai from God himself, ready cut, on two tables of stone; the Parson may say *he* believes this strange story, upon such questionable, *hearsay evidence*, but, for my part, I believe not one word of it, nor will any man, who makes use of his reason and examines it impartially, *as he would do any other matter submitted to him*. Can any reasonable man believe that the *just* and *merciful* Creator has said, that he would visit the sins of the fathers upon the children unto the third and fourth generation! No, it is impossible that the God of *reason* and *justice* should be so *unreasonable* and *unjust* as to punish the innocent for the guilty! This very sentence completely refutes the idea of the commandments having emanated from God, and shews them to be the work of one or more designing Priests, whose object was to keep their followers in awe by palming upon them their own contrivances as the works of the Almighty.

Therefore, as far as the commandments are consistent with reason and morality, I would obey them; but where they would prevent us from making graven images or pictures, or from working at harmless employments on a Sunday, or where they talk of God being a *jealous* God, and punishing the innocent for the guilty, I would pay no manner of attention to them. No, in spite of the authority of *Moses*, or whatever other ignorant barbarian wrote the Pentateuch, I cannot believe that the almighty power which created man in such a way, that without active employment of some kind, he cannot long enjoy a healthy state, should then have ordained him to rest himself whether he needed it or not, by sitting idle every seventh day, or, in other words, to lose one seventh part of his time in tedious idleness.

If the loss of time were the only evil arising from this priestly in-



stitution, it would not be of so much consequence ; but, as I said in the beginning, I think it would be easy to shew that a great many of the crimes which are committed in Britain have their origin in the idleness to which our labourers and mechanics are *compelled* to submit upon a Sunday. The proverb says, " idleness is the root of all evil." The handicraftsman who is *not* allowed to follow his usual occupation on a Sunday, is naturally at a loss how to spend his time. He feels a languor and a listlessness which he cannot overcome. To help to kill the tedium of this endless day, he goes to church, where he has at least the satisfaction of meeting some of his acquaintances, and talking over the scandal or the news of the day. He then joins mechanically in prayers which are mumbled over to him ; listens devoutly to an unintelligible sermon, till he can command his attention no longer ; then falls fast asleep till the dropping of the preacher's voice towards the close arouses him from his nap. Well ; he has by this means killed a couple of hours ; but what is he to do with the rest of this everlasting day ? Work, he dare not ; read, he cannot ; profane amusements are out of the question ; his ennui redoubles, it becomes insupportable ; he flies to the ale-house for relief, gets intoxicated, squanders the money which should maintain his family ; contracts vicious habits which can never be removed ; and sinks from one degree of depravity to another, till at last he becomes fit for any crime.

How many young men who have ended their career by an ignominious public death, have dated the commencement of their vicious courses from what their ghostly confessors are pleased to term " a breaking of the Sabbath," or " a profanation of the Lord's Day ;" in other words, from the state of absolute idleness which the law imposes upon them on that day ! And who is to blame for this ? Why you, ye sanctified lawgivers, who by depriving us of the power of spending one day in every seven according to our inclinations, force us to be idle, and consequently vicious ! Supposing the Almighty to have so much of the human disposition in him as to be pleased with adoration, flattery, and prayer, surely an hour or two at a time is amply sufficient for these purposes, and the rest of the day might be left at our own free disposal. If we need rest, we shall take it ; but, in God's name, leave us to judge whether we need it or not. Then, pray do reflect a little upon the egregious folly of that system which robs the poor man of the seventh part of his time, without the smallest benefit to any human being except the black hornets ! The barbarian who wrote Leviticus says the Lord ordered the land to lie waste every seventh year. Why do not you adopt this law also, seeing that it emanates from the same source as the others ? It is at least equally rational ; and if adopted, might tend to allay Saint Liverpool's terror of the horrible effects of over-production.\*

\* A friend of mine, on reading the above, added the following note :— In the 20th chapter of Exodus, where, after a due theatrical preparation of thunder and lightning, and smoke, and blowing of trumpets, the command-



But to be serious, although in this part of the island we are not quite so badly off as our northern neighbours, in respect to the Puritanical observance of the Sabbath, yet there seems, at present, to be a disposition among the higher orders to enforce, externally at least, a more strict observance of the Lord's Day; for, many persons may now be seen going regularly to the *superstition shop*, who, a few years ago, could not tell what the inside of it was made of. Then again, the late persecutions against green-grocers and others for selling pennyworths of carrots or turnips during the time of divine service, shew which way the wind sets in a certain quarter. The fact is, that the lower orders having got enlightened lately upon these subjects, mainly, Sir, through your meritorious exertions, the higher orders begin to fear they know not what, in consequence of this blaze of light which has burst forth from Dorchester Gaol; and like a silly pheasant, which thrusts its head into a bush and then thinks itself safe, these blockheads fancy that by pretending to believe certain things which their reason tells them are utterly incredible, they will induce their inferiors to continue in that happy state of ignorance so favourable to the complete prostration of understanding so strongly inculcated by a Right Reverend Bishop; and at the same time so favourable to that state of slavery and degradation in which the lower orders have hitherto been held.

To conclude this long letter, the disposal of the Sunday is much better arranged on the Continent, for there, in general, the labourers work or not, upon the Sunday, just as they please. Many of them work, while others prefer amusing themselves; but all of them have some object in view which prevents them falling into a state of vicious idleness.

This is precisely as it should be, for, unquestionably, it is founded on reason that every man should be the master of his own actions, in

ments are set forth, the following *reason* is given in the 11th verse for abstaining from work on the seventh day; namely, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Now, it appears to me that the logic contained in this "*For*" is bad; because, although the Lord took six days to make that which he could as easily have made in one, and chose to *rest* himself on the seventh day, (as if the Almighty could require rest) yet, *that* is no reason at all why those who are *not tired* should be *forced* to rest themselves every seventh day; and thus by losing a seventh part of their time be a seventh part poorer than they would otherwise be. Let those *who choose* to rest, rest on the seventh day or on any other day they please; but pray let others who do not choose to sit idle, work when they please. A nation of seven millions of people who spend every seventh day in singing psalms and getting drunk, instead of working as usual, must be considerably poorer than another nation of the same number of people who have sense enough to work every day. As to the *necessity* of people resting every seventh day, *there is nothing in nature that requires it*, either for man or beast, provided they be not *overwrought* on the other six days. Therefore, on this point, people should be left to judge for themselves.

so far as they do not injure others. But not so in *free* Britain, there a man must lose a seventh part of his time in unprofitable idleness; the ale-house is the only amusement that is allowed him on the Sabbath Day, and to it, accordingly, he flies for relief. I may be wrong, but looking, as I do, upon drunkenness as the source of the far greater part of the crimes committed by our working classes, I think it would be both a humane and a wise policy to leave them at liberty to work or not upon Sunday, as they thought proper. In short, to let them do upon the first day of the week any thing that they may, without injuring their neighbours, do upon any of the other six days.

SCRUTATOR.

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TO MR. R. CARLILE, DORCHESTER GAOL.

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SIR,

ADMIRING as I do the firmness with which you maintain, and the astonishing candour with which you defend your principles. Sympathising in your opinions and feelings both on the subject of politics and on that of religion; I deeply regret, in common with your correspondent Gallus, that you should ever have given currency to doctrines in direct opposition to your other opinions. From among many such doctrines, I select one, which appears to me to be the stumbling block of a great number of Infidels. This is to be gathered from the use which you frequently make of the word *Nature* as denoting some positive, active, if not intelligent being. In a former No. of "The Republican," in allusion to the application which has been made to you of the word Atheist, you observe that although you do not reject this appellation, you consider it as a very absurd one, as you conceive that every man must acknowledge, under the name either of God, or of nature some cause to which the material world is to be attributed. Your exact words I do not remember, but I am certain that this was the import of what you said.

Now as I do not myself acknowledge any such cause, I would if it were necessary, endeavour to convince you that there is no foundation for any such belief. But I rejoice to see that this labour is spared me by the admirable letter of Gallus I will therefore confine myself to a brief examination of the import and application of the word *Nature*.

All human knowledge consists in facts, or phenomena, observed by the senses and recorded by means of language. The study of these phenomena is what is called the study of *Nature*: the aggregate of the phenomena, or human knowledge as it stands, is called *Nature* in the abstract. If this be true, you must at once see the absurdity of supposing any thing to be *caused* by *Nature*. *Nature* is that for which the cause is to be sought; or rather, it is that for which it is needless to seek any cause, as if it has any, this must remain for ever unknown.



The phenomena which we observe are found to follow one another in a certain order the same event is invariably observed to be preceded by the same event. When a sufficient number of these sequences has been observed, it becomes possible to express them by a certain number of general propositions, which have been metaphorically termed Laws of Nature, but which have in reality no resemblance to laws. A law is a general command laid down by a superior, most commonly by the governors of a nation. The analogy is very distant between this and a verbal expression for a series of phenomena; which is absurdly called a law of Nature.

When once this phraseology was introduced, the poets and mythologists soon took hold of it, and made it subservient to their purposes. Nature was personified: the phrase law of Nature, which originally meant no more than a law for the regulation of Nature, or of the natural world, became a law laid down by the goddess Nature to be obeyed by her creatures. From the poets, this fictitious personage speedily penetrated into the closets of the philosopher, and hence arose the error of attributing a creative power to nature. To make any use of this word, in the explanation of the material phenomena, is only substituting for rational scepticism, a mystical and poetical kind of Theism. Of course, the arguments which serve to explode the belief in an ante-material and intelligent Being, will also suffice to destroy the unmeaning word *Nature*.

Yours, with the greatest respect,  
AN ATHEIST.

NOTE.—My Atheistical friend is, I think, wrong in supposing that I wrote such an assertion as that, there must be a cause to be attributed. I may have said the phenomena of the material world: or that the constant changes which we behold in materials argue the existence of a cause or active power that pervades them. But I have again and again renounced the notion of that power being intelligent or designing.

R. CARLILE.

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TO MR. R. CARLILE, DORCHESTER BASTILE, OR THE  
DUNGEON OF THE TAX AND TITHE-EATERS.

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London, Dec. 21, 1822.

I AM at a loss to express to you in adequate terms my gratitude for the essential service you have effected for all the human race. Your unceasing and philosophic exertions have accomplished what the most sanguine could hardly hope to attain. Like Hercules, you have strangled the reptile that attempted to destroy you in the cradle, in the very infancy of your endeavours. Although so many thanks are due to you for your efforts to annihilate the imposition,



deceit, and tyranny of the Church and the Boroughs, yet I bestow you a cornucopia of praise for attempting to reform the mode of taxation. Your recent advice to the Republicans of Hayti, and recommendation of a simple and sufficient system of finance, cannot fail to invoke the attention of that brave people. I had hardly, I confess to my shame, reflected upon the importance of this subject; and I assure you I have not failed to give it my due consideration ever since you reviewed, in the 4th Volume of "The Republican," Mr. Wilkinson's "Principles of an Equitable and Efficient System of Finance." I coincide with you in opinion upon that book, and think that all new Governments ought to adopt a just and permanent system of finance: if the code of taxation is just, political corruption will be difficult to introduce, as its very means will be absent, the very vitals of bribery will be wanting. Corruption, under such circumstances, would inevitably expire of want; it would not have food to keep it alive for a single session of Parliament; the knaves that now flourish upon the present rotten, cruel, tyrannical, base, and arbitrary system of taxing, would cease their detestable existence as public robbers, would soon be as lean as the apothecary in "Romeo and Juliet," instead of being as sleek, fat, and plethoric as Sir Billy Bottle-belly, Bart. the City M. P. If the Haytians have not the good sense to attend to your recommendation, and raise their taxes from the cultivated land, and collect them by the overseer, I shall not entertain the best opinion of their sagacity, or of their permanence. If the people suffer the means of corruption to exist, they may depend upon it, that part of their citizens will be corrupted: where there is honey there will be bees; where there are assessed taxes, Custom-House duties, and Excise imposts, there will be corruption; and although it may arise from a point as small as that defined by Euclid, yet the cancer will ramify through the body politic as well as through the human system. A little leaven leaveneth the whole lump. If the tax-eaters are not eradicated from the estate, they will gnaw its vitals and it will decay, like the rose-tree, whose roots are robbed of its juices by voracious grubs, and when it should bud into resplendent beauty it withers and dies. As you are the oracle of the Republicans of England, so you are the Mentor of the colossal infants over the "great water;" they look to you for counsel, for advice, for direction, in the steps of their childhood; one day they will erect a monument to you for your services, and another to the Tax and Tithe Gang who used to infest Bridge Street, for having sounded your fame to the remotest corners of the earth. I take this opportunity of returning the Gang my unfeigned thanks for this service—for having written Atheism upon the clouds, and loaded the winds with the rejoicing of Democracy—they have raised an altar of fame to Shelley, to Paine, and to Carlile, and I take the liberty to subscribe myself a devotee,

RETALIATOR.

COPY OF A LETTER SENT TO THE RIGHT  
HONOURABLE THE EARL OF LIVERPOOL,  
FIFE HOUSE, LONDON.

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MY LORD,

Dorchester Gaol, Dec. 23, 1822.

As your Lordship's defenders have made a point of continually holding up the integrity and amiability of your private character as a balance against any little supposed political error in your Ministerial character, I am induced to try what effect a fair statement of my case will have in a private letter, as my memorial to your Lordship, as one of the Lords of the Treasury, has been of no avail.

It is not my intention here to defend my opinions, principles, and conduct, though I am prepared to do it with any one who will dispute their propriety; but I will place myself before your Lordship as one who is a prisoner for having offended the laws of his country.

In the year 1819, I was returned guilty, by two different juries, of having published blasphemous libels: was sentenced by the Court of King's Bench to fines of £1500, and three years imprisonment. Immediately on the sentence being passed, a writ of *levari facias* was issued for the seizure of all my property to meet those fines, (a circumstance for which there was no precedent in a case of libel.) A bailiff was put into my house, my business stopped, my wife, in the last month of pregnancy, held a bed at her delivery by mere sufferance, and was obliged to purchase it, or lay without, before her infant was a month old. None of the property was sold but what she bought for her own use, and the remainder is unsold to this day. Here the whole of the property I possessed at the time the fines were imposed was taken from me, and it follows, that I was deprived of all means of paying them in cash, for it can never be tolerated, as a maxim of law, that a Court can fine a man so as to imprison him for life, or even so as to tax his subsequent industry.

My appeal to your Lordship is to ask you, *seriously*, whether you do not think I have suffered more than the sentence of the Court awarded? I have been *three years* and nine weeks in prison from the time of trial. I have been five weeks detained over the sentence of three years, in consequence of the non-settlement of the fines, and my total in-



ability to pay £100 in cash without borrowing it. I have lost the use of a stock in trade that exceeded in value, to me, the amount of my fines, and the default of payment does not rest with me ; it is purely an act of an officer, who would not have dared to act as he did without high orders and a guarantee of indemnity. A jury has decided that the detention of my property was illegal, though it has deprived me of the damages I have actually sustained.

To press this matter more strongly, I will put a case to your Lordship, which I flatter myself will come home to your bosom ; but I must premise it with a protest, that I write this letter with the view to conciliate, and not to offend where prejudice must exist against me already.

A public political life is at all times very precarious, but more particularly so in the present political state of this country. Let us suppose that the Administration of this country, of which Lord Liverpool is the head, was changed, and that one opposed to all the views and wishes of the present was formed. Let us suppose his Lordship pursued, not only with the clamour, but with the fears of the new Administration, lest he should again recover his influence. Let us suppose him impeached upon some frivolous political charge, (the heaviest of which will seldom bear definition or analyzation) returned guilty, and fined to the full value of all his property, with a sentence of three years' imprisonment. Let us suppose an order, or a law, to confiscate all his property, not to be applied to the settlement of his fine, and then let us suppose him told that he must remain in prison until his fine be paid from other sources than his own property. How cruel ! how hypocritical ! how barbarous would be such a proceeding ! Yet, my Lord, such is my case. The heaviest crime that can be laid to my account is, that I, as a Publisher and Bookseller, have published and sold a book which questions the truth of the assertions of another book. No individual, living or dead, have I ever injured. My Lord, my case is a case of oppression ; oppression that daily augments, and must, if persisted in, eventually force itself upon public and Parliamentary attention. In my case the law has been violated by legislators and professed administrators of their own laws—a state of things which cannot be long supported.

Have I need to say another word to obtain relief at your Lordship's instance ? I hope not.

I am, my Lord,  
Your Lordship's obedient servant,  
RICHARD CARLILE.



## TO MR. R. CARLILE, DORCHESTER GAOL.

PERSECUTED CITIZEN,

Rochdale, Dec. 24, 1822.

I HAVE the heartfelt satisfaction of forwarding to you the sum of £2. 14s. 6d. from the Friends of Free Discussion and Mutual Toleration, in Rochdale, Lancashire, towards liquidating the unjust fines extorted from you. Under your present circumstances, it requires the arduous and unceasing exertions of every friend to humanity, whatever be his or her religious tenets, to enable you to combat well the common enemy. They should act like the good Samaritan, administer the healing balm unto any fellow-creature who may be suffering under the iron hand of Oppression, whether it be by the tyranny of an individual or of a Legislature. The prosecutions that have been heaped upon yourself and family, more resemble the bigoted reign of a Mary, than the boasted liberality of a George! When will nations be rid of such dictators, and establish Systems of Government congenial to the minds of their inhabitants? You will answer, when the people have a true knowledge of their rights; when they are taught such principles as will bear the test of examination; when they hold nothing sacred but what will bear the scrutiny of Reason: then may they expect to obtain a proper influence in government, and be able to enforce the good old moral maxim of "doing as they would be done unto."

Wishing yourself and family all the comfort your exertions entitle you to, I remain, in behalf of the Subscribers,

SAMUEL COMBS.

*Subscriptions to assist Mr. RICHARD CARLILE to pay the enormous Fines imposed on him for so ably advocating the Cause of Free Discussion.*

	s.	d.		s.	d.
Samuel Combs	2	0	John Furrow Taylor	1	0
J. M. for the support of Truth	5	0	Robert Chadwick	0	6
A Friend to Free Discussion	5	0	James Roberts	1	0
An Enemy to Persecution	2	6	A Subscriber to the Northern		
Freedom of the Press and Free			Union	1	0
Inquiry	5	0	John Smith, a Friend to Mr.		
No Religionist	5	0	Hunt	1	0
William Holland	5	0	A Friend	2	6
Isaac Holmes, an Enemy to			For a Friend of Free Dis-		
Priestcraft	2	0	cussion	1	0
Supporter of Truth	1	0	Edmund Taylor	2	0
James Cockrill	2	0	Thomas Whithead	0	6
A Friend	2	6	A Friend, for Mrs. Carlile	2	0
John Kershaw	1	0	A ditto, for Miss Carlile	2	0
James Tweedle, a Friend to			A ditto, for Thomas Paine		
Mr. Hunt	1	0	Carlile	1	0

## TO MR. SAMUEL COMBS, ROCHDALE.

CITIZEN,

Dorchester Gaol, Dec. 31, 1822.

To open a communication with the town of Rochdale is what I have long desired, and, in fact, with every town in the country; but the county of Lancashire having been long foremost in the endeavour to obtain more rational institutions than exist at present in this Island, I am anxious that my publications should penetrate every corner of it, that they may excite a spirit of free enquiry and free and open discussion. We have long been in the habit of talking about Reform and of calling ourselves Reformers, without considering what were the institutions that most wanted reformation or abolition. We have fixed all our complaints on the House Commons, when, in fact, it formed but a particle of the abuses that oppressed us, and when there was an utter impossibility to reform it separately, without first clearing away those corruptions which grew up in other institutions, and which were only partially developed and supported in the House of Commons. We have boasted of being Radical Reformers, when, in fact, all the Reform, that we openly defined as our desire, constituted but a branch or a trifling Reform. Until we can establish such a House of Representatives as shall hold absolute power over every institution in the country, we shall not have even a beginning of real Reform. Public institutions that exist but for individual or partial interests, at the expence of the whole people, must be swept away before that people can begin to calculate upon the accomplishment of Reform. It behoves a people, struggling for a more extended liberty, not to waste their strength and means in idle clamour after useless or impracticable objects, but to set down and calmly and seriously discuss the value of every institution that surrounds them, and which is supported by a tax upon the produce of their industry. This is the only means, the practicable means, equivalent to the end of Radical Reform.

I am for abolishing whatever is useless, and for preserving whatever is useful; and we can only distinguish the one from the other by an open and unlimited discussion of the merits of all the institutions that do exist. None of them are sacred in my eye, either upon the score of antiquity, or pageantry, or by whatever other pretensions they may be advocated and supported; for, as every generation of mankind

is distinct from, and unconnected with, the former generation, so ought they to remodel every institution as often as they please, and make it whatever they think best adapted to existing interests of the whole community. It is upon this principle that I proceed to probe every institution in Church or State, and freely speak what I think of it; and this principle I recommend to every man in this and in every other country who desires liberty and to increase the sum of human happiness. With an ardent wish for the advance of political knowledge in the town of Rochdale,

I remain a Labourer to that end,

R. CARLILE.

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### THE LATE THOMAS PAINE.

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THE Committee appointed to superintend the celebration of the Anniversary, to be held on Wednesday, the 29th instant, being the birth-day of the above immortal character, beg to notice, that a public dinner will take place on that day, upon a more extended plan than heretofore in the metropolis, when it is expected that four or five hundred persons will dine together on the occasion.

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Mrs. Wright returns thanks to Mr. Ford for Six Shillings